

Instruction. With, those aids with, which
 you defend
 the pious -*who* are engaged in acts of
 worship, .come
 Aswras, willingly, hither.

3. By the vigour infused from celestial
 nectar,
 you are able, leaders (of sacrifice), to rule
 over those
 beings (who people the three worlds).
 With those
 aids by which you gave (milk) to the
 barren cow,^a
 come, ASwnsrs, willingly ₃ hither.

4, With those aids by which the
 circumambient
 (wind), endowed with the vigour of Ms
 son,¹¹ the
 measurer of the two worlds (of heaven
 and earth),⁰
 and swiftest of the swift, beautifies (all
 tMngs)? and
 by which (KAZSEfvAT) became learned in
 the three
 kinds of sacrifice ;^d—with them come₅ AS
 WESTS, will-
 ingly, hither.

^a Alludingj according to the commentary, to the
 cow of a
Rishi named *S'ayu*, to which, although barren,
 the *Aswins*, at
 Ms entreaty, gave abundance of milk. [See p. 313;
 also, Yol.
IV., *passim*."]

^b *Agni* is said to be the son of *Vdyn*; as "by the
 text *Vdyvr*
Agnih, either as generated, in the character of
 digestive warmth,
 by the vital airs, or as having been excited into
 flame, by the
 wind, at the time of creation.

^c *Dwimdtri* may be applied to the wind, in
 conjunction with
Agni, as the respective occupants of the earth and
 the firmament;

the former being the region of *Agni*, the latter, of
Vdyu. Or it
 may be rendered, as in former instances,^e the son of
 two mothers;^f
 or the two sticks used for attrition, and, thence, be
 applicable to
Agni.

^d Or *trimantu*, acquainted with the *pdlcayajnas*,
 or offerings
 of food; the *hamryajnas*, or oblations of clarified
 butter; and the
wmayajnas, or libations of *Somtt* juice. In this
 sense, *trimantu*